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The Student volunteer





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# The Student Volunteer

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VOL. I.

APRIL, 1893.

No. 3.

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## THE VOLUNTEER MOVEMENT'S POSSIBLE PERILS.

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(CONCLUDED.)

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ROBERT E. SPEER.

There is danger in the life of each new volunteer of trusting the first outbursting impulse rather than going on gaining information, and growing in familiarity and sympathy with the needs of the world, and with Him who died to satisfy them. This was illustrated on a large scale the first year or two, and still is in colleges touched by the Movement for the first time. The appeal was a novel one. It evoked a sudden and enthusiastic response. And there it stopped. The novelty wore off. The fires died away. Cold ashes took the place of warmth and earnestness. There is an indication here of the importance of maintaining the Bands for the express purpose of fostering the missionary life in the volunteers by an ever fresh knowledge of the work, and an ever fresh study of the Word. Of course the certain consequence of this failure to grow in an intelligent appreciation of the missionary work, and its needs, is that the volunteer drops back to the ground which he occupied before making his decision, "I am willing and desirous, God permitting, to be a foreign missionary." He may still say that he is faithful to that declaration but he has changed the meaning of "willing," and has conditioned his "desire." It is no longer an expectation to go unless checked, but an expectation to stay unless compelled. He has changed from a willingness

to push forward until stopped to a willingness to stop until pushed forward. In other words he has dropped from the ranks of volunteers, and has joined those who will go when drafted. He is not willing to take the responsibility, which Zinzendorf assumed, of "*making* that land his country which most needs the Gospel of his Lord Jesus Christ."

In looking forward over a long term of years to an unfamiliar work in a distant land, it is hard to remember that the first thing to be done is the thing next to us, that the large service of the future not only does not exempt us from the small service of today, but renders the conscientious performance of that service necessary as an act of training and preparation for the future's larger task. The Movement has not been free from the danger of overlooking this. Some of us have come perilously near forgetting that "Go ye into all the world and preach the Gospel to every creature" is not the whole of the Gospel for college men, and that the prospect of preaching Christ to hundreds by and by does not free them from the duty and joy of preaching Him to their fellow students one by one now. The Lord's word was not "when ye have gone," but "as ye go, preach," and His last command was not literally "Go and preach" but "Going preach." The mere fact that he has changed his country will never make a missionary out of a man who is not one now. Each volunteer should be among the best Bible students, the best personal Christian workers in his or her institution, openly known for whole-hearted, earnest, joyous service. The Volunteer Movement must not err here. It must remember, as Dr. MacLaren has said, that "the missionary spirit is nothing more than the Christian spirit turned in a definite direction; and, therefore, to attempt to excite the missionary spirit without the deepening of the Christian disposition is all lost labor." It must aim to deepen spirituality at the same time that it tells the needs of the world.

A large problem faces this Movement in the relation of theological students to missions. It is a lamentable fact that in an insignificant number of our seminaries is any marked influence brought to bear on the men to lead them to consider their personal duty to the heathen world. In a large majority of our seminaries

from the beginning to the end of the course the whole presumption in the teaching and attitude of the faculty is that the men are all going to stay at home. Definite calls from home churches are constantly presented to them as they draw near the end of their course, and many—thank God, not all—Professors of Homiletics and Pastoral Theology treat their subjects as though there were but 12,000,000 heathen and 1,200,000,000 subject to the ordinances of the Church. A large part of the method and spirit of some of the seminaries is out of harmony with the kind of work the missionary will have to do. So strong is all this influence that a prominent Professor in one of the best of our seminaries remarked that if a man was to be a missionary he would have to be reached before he came to the seminary or in the early part of his theological course. This is not stated for the purpose of suggesting a remedy but to indicate that the Movement has before it the difficult task of holding through the seminary course men who in their colleges were looking forward to the foreign field with full confidence.

The Movement may sooner or later have a serious question to decide with reference to the large number of volunteers who will not be able to take a theological course, yet will desire to enter the foreign field. The Church Boards with their present strict requirements will not be able to send these men. What is the Volunteer Movement to do? Is it to advise these volunteers to stay at home? Is it to remain passive and offer no advice, or is it to recommend them to go under some of the independent agencies which are multiplying yearly and whose educational requirements are more lenient than those of the Boards?

The Student Volunteer Movement for Foreign Missions is an illustration rather than an achievement, and perhaps its greatest service has been that it has indicated certain doors of opportunity which the Church cannot afford to neglect to enter. Could it be that this and the other Movements among young people in our day are but promises and foregleams of a coming larger fulfillment of the spirit of Joel's prophecy which found illustration once in the days when Peter stood up with the eleven?

## STUDIES ON CHINA.

D. W. L.

## STUDY VI. WOMAN IN CHINA.

1. *Her life.* Sub-topics: dress; education; marriage customs; social position; suicides; religious tendencies. References: M. K., I., pp. 572-577, 763-766, 784-796; C. & C., p. 238; F. E., pp. 51-62.

2. *Her torture,—foot binding.* Sub-topics: origin of the custom; its physical effects; extent of its practice; attitude of missionaries toward the custom. References: M. K., I., pp. 766-770; C. & C., pp. 242, 243.

3. *What is being done for her.* Sub-topics: why lady missionaries are needed; what missionaries' wives are doing; what single ladies can accomplish; lady medical missionaries; work for girls; native female helpers. References: M. K., II., pp. 364, 365; S. C., pp. 210-260, 279-285; M., Feb., '93, pp. 63-65.

## STUDY VII. WORK OF THE DIFFERENT MISSIONARY SOCIETIES IN CHINA.

Additional Literature: P. M.,—"HISTORICAL SKETCHES OF PRESBYTERIAN MISSIONS." Third edition (revised), 1891. Cloth, \$1.00; paper, \$0.75 (our price, cloth, \$0.93; paper, \$0.75).

*Note:* All those societies which in 1890 had ten male missionaries in China (except the China Inland Mission, whose work is taken up in the next study) are mentioned in this study. The subject may be treated by four persons. The denomination in which the individual Band is most interested may have one paper devoted to its work. The remaining six topics may be arranged in groups of two each and assigned to three different persons.

1. *Presbyterian.* Sub-topics: Presbyterian Church (North); Presbyterian Church (South). References\*: S. C., pp. 732, 733; P. M., pp. 33-56; E. M., I., pp. 268, 270; II., pp. 251-253, 255; M. R., July, '91, p. 552.

2. *Methodist.* Sub-topics: Methodist Episcopal Church (North); Methodist Episcopal Church (South). References\*: S. C., pp. 732, 733; E. M., I., pp. 269, 270; II., pp. 72-74, 81, 82; A. L., Feb., '93, pp. 75-78; M. R., July, '91, p. 552.

3. *Congregational.* American Board of Commissioners for Foreign Missions. References\*: S. C., pp. 732, 733; E. M., I., pp. 78, 267, 268; M. R., Feb., '91, pp. 98-107; July, '91, p. 552



4. *Baptist*. Sub-topics: American Baptist Missionary Union; Southern Baptist Convention. References\*: S. C., pp. 732, 733; E. M., I., pp. 51, 268, 269; II., pp. 359, 360; M. R., July, '91, p. 552.

5. *Episcopalian*. Protestant Episcopal Church. References\*: S. C., pp. 732, 733; E. M., II., pp. 259, 260; M. R., July, '91, p. 552.

6. *Reformed Church of America (Dutch)*. References\*: S. C., pp. 732, 733; E. M., I., pp. 268, 269; M. R., Mar., '92, pp. 213-215.

7. *English and other Societies*. Sub-topics: London Missionary Society; Church Missionary Society; Baptist Missionary Society; Presbyterian Church (of England); Wesleyan Methodist Missionary Society; British and Foreign Bible Society; Basle Mission. References\*: S. C., pp. 732-734; E. M., I., pp. 135, 141, 142, 203, 265, 266, 269, 270, 289, 290, 566, 567; II., pp. 237, 467, 468; M. R., July, '91, p. 552.

#### STUDY VIII. THE CHINA INLAND MISSION.

Additional Literature: C. I. M.—“THE STORY OF THE CHINA INLAND MISSION,” by M. Geraldine Guinness. Vol. I. 1893. \$1.35.

1. *Its founder*. Sub-topics: early life; missionary of the Chinese Evangelization Society; independent work; deep convictions. References: E. M., pp. 271, 272; C. I. M., I., pp. 47-185.

2. *Its origin and policy*. Sub-topics: steps that led to its founding; its distinctive features; method of training its missionaries; government of the mission. References: E. M., I., pp. 274, 275; C. I. M., I., pp. 187-302.

3. *What it has accomplished*. Sub-topics: provinces opened up; success in winning converts; prayer and its answers. References: I. B. A., pp. 49, 50; E. M., I., p. 273; C. I. M., I., pp. 305 461; M. R., May, '91, pp. 385, 386; July, '91, p. 552; Sept., '92, p. 715; Nov., '92, pp. 830-833.

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\*In addition to the references given, the most valuable and authentic material available will be found in the latest report of each Board. Copies of these may be secured at the lowest price by writing to the Board at the address given on page 20 of the February number of THE STUDENT VOLUNTEER.

THE MONTHLY MEETING.

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J. CAMPBELL WHITE.

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## THE RELIGIOUS CONDITION OF THE HEATHEN.

In the two preceding topics a general glance has been taken at the physical and mental effects of heathenism. It seems appropriate now to go a step further and examine what is most important of all, the religious state of the heathen. Probably there is no better way to approach this subject than through a study of heathen religions. Let one person be assigned Mohammedanism, another Confucianism, and a third Buddhism. Leaving out of account their origin and history for the most part, let them be examined with special reference to their effect on their adherents. What is the moral condition in which we find them? Do these religions succeed even in securing the morality of their priests? Have they correct ideas of God, sin, immortality and the ground of man's acceptance with God? What effect has heathenism had upon the home? It would be of interest in connection with the topic, *BUDDHISM*, to note the striking resemblances between it and Catholicism, and also point out the religious needs of countries under the controlling influence of the Papal church.

One book which will prove very helpful in the study of this topic is "PRESENT DAY TRACTS ON THE NON-CHRISTIAN RELIGIONS OF THE WORLD." An interesting chapter on "The Moral State of the Heathen" is to be found in Bishop Thoburn's "MISSIONARY ADDRESSES." A very fruitful source of information on nearly all missionary topics is *THE MISSIONARY REVIEW OF THE WORLD*. A complete index is to be found in each December number. These should be examined for at least the past four years, if possible. The *MISSIONARY ENCYCLOPEDIA* should be consulted under topics—*Buddhism*, *Confucianism*, and *Mohammedanism*; also *Japan* (Morals in), *India*, *China*, *Africa*, etc.

This meeting may be made one of great power if it is preceded by thorough preparation of head and of heart.

## THE MISSIONARY ALCOVE.

[Any publications noticed in this magazine (except pamphlets, addresses and Reports published by the Boards) will be sent postpaid on receipt of price. Address, Student Volunteer Movement, 80 Institute Place, Chicago.]

It is gratifying to see another book from the pen of Miss Geraldine Guinness. The first volume of "The Story of the China Inland Mission<sup>1</sup>," which has just appeared, is especially welcome because it is the only complete account published of the origin and growth of that great movement which had its beginning in an hour of solitary prayer one Sabbath morning on the beach of Brighton twenty-eight years ago. We find in this volume an inspiring picture of the early life of J. Hudson Taylor, and a vivid recital of the first seven years' growth of that undenominational mission, whose five hundred and fifty workers are so many light-centers scattered through the many provinces of darkest China.

The record of the work of another pioneer is found in the book entitled: "James Gilmour of Mongolia<sup>2</sup>," by R. Lovett, M.A. A man of deep spirituality, of strong convictions as to the duty of evangelizing the world, and pre-eminently of a self-sacrificing spirit, his life will not fail to stimulate those who study it to a closer walk with Christ and to an untiring activity in His service.

Two valuable pamphlets have come into our hands, one is the annual sermon before the A. B. C. F. M. delivered in Chicago last October, by Dr. Daniel March, entitled: "The Coming of the King<sup>3</sup>." The other is an address on "The King's Business<sup>4</sup>," by Dr. Arthur T. Pierson, given at the annual meeting of the China Inland Mission. Two great facts are brought home to the reader by these addresses. Dr. March holds before us the truth that the day of victory is surely coming when Christ shall reign from sea to sea, and thus encourages us to a stronger faith in His almighty power. Dr. Pierson, on the other hand, brings us face to face with our responsibility in hastening this day of triumph and makes us blush with shame for the infinitely little that we have done.

1. \$1.35. 2. \$1.75 (our price, \$1.45); 3. Price 10 cts. Address A. B. C. F. M., 1 Somerset St., Boston, Mass. 4. Address China Inland Mission, 632 Church St., Toronto, Canada.

## METHODS.

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### CHART MAKING.

A picture photographed on the brain will make a much deeper impression on the heart, and will be remembered much longer than mere words falling upon the ears. A book or lecture is more easily understood by the masses if illustrated by pictures or diagrams. The same principle applies to a presentation of the great missionary problem. The work is among such vast multitudes; the opportunities, the resources, the obligations and the possibilities are all so vast as to be almost incomprehensible to the ordinary mind. Until people do comprehend and realize the full meaning of the command, the needs, and the work they will continue to be careless and unconcerned about them. It is our duty as volunteers to use every means at our command to inform and interest both the church and the masses in this all important matter. A striking chart will largely increase the power of a missionary address, then let us make and use charts in our work. Chart making is even more interesting than map making as it calls for more originality. Charts made for the occasion, illustrating in a definite way the subject in hand are, as a rule, much more effective than ready made charts to be used on all occasions.

I. THE MATERIALS for chart making are practically the same as those suggested for map making on page 35 of the March number of *THE STUDENT VOLUNTEER*. In addition, a straight edge or wooden ruler, 6 feet long, and a pair of 18-inch dividers are necessary. The dividers can easily be made of wood or  $\frac{1}{4}$  inch iron rods.

### II. THE METHODS.

1. Decide on the facts that can be most strikingly illustrated by charts. Be on the lookout in all study and reading for facts to be used in this way. Make a special study of such works as, *The Missionary Encyclopedia*; *The Statesman's Year Book*; *The Condition of Nations*, *Social and Political*; *Journal of the Statistical Society*; *Census Reports*; *Whittaker's Almanac*; *The World Almanac*; city directories; guide books; and current missionary periodicals. Nearly all these works can be found in any public library.

2. Represent the facts found by diagrams such as rectangles, pyramids, or circles.

3. Made the illustrations comparative, i. e. If speaking on China compare area of China with area of the United States, and on the same chart compare the population of China with the combined populations of the United States and Europe, and also the number of Christian workers in China with the number in some state or province.

4. Make the illustrations proportionate, i. e. Let 1 square inch equal 1,000,000 people, or \$1,000,000, or 1,000 square miles in each diagram on the same chart.

5. Letter each diagram with characters large enough to be seen across a church or hall, so that they will "speak for themselves."

6. First draw the diagrams on a small scale, group them in the most effective manner, then reproduce them on the canvas on an enlarged scale.

7. Outline the chart with a very soft pencil or crayon, then go over the lines with black paint. (See directions for mixing, on page 35 of the March number.) Make the lines as heavy as possible. The diagrams may be filled in with colors, or left white according to the amount of labor you are willing to invest.

III. A SAMPLE CHART. Suppose that you are speaking on giving. Let 2 inches square equal \$1,000,000. Make three rectangles, with their bases on the same straight line, and divide them into two-inch squares. Size of rectangles as follows: A. 80 by 60 inches, containing 1,200 squares, represents the \$1,200,000,000 spent annually in the United States for intoxicating beverages. B. 20 by 20 inches, containing 100 squares, represents the \$100,000,000 spent annually in the United States for Christian work. C. 2 by 10 inches, containing 5 squares, represents the \$5,000,000 spent annually by the United States for foreign missions

IV. DO NOT MAKE THE CHARTS TOO SMALL.

V. SOME SUGGESTED SUBJECTS FOR CHARTS.

1. Comparative Statistics. (a) Population. (b) Areas. (c) Christians. (d) Progress.
2. Reflex Influence of Missions. (a) On church work at home. (b) On commerce. (c) On the growth and development of nations.
3. Growth of Opportunities for Mission Work. (a) Rapid spread of English language. (b) Rapid increase in number of languages into which the Bible is translated. (c) Rapid increase in the number of copies of the Bible circulated. (d) Rapid extension of the temporal power of Christian nations.

# The Student Volunteer.

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MISS ELIZABETH WILSON

MANAGING EDITOR—FRANK A. KELLER

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Many young women, student volunteers, are now completing a college course, others have been teaching or variously engaged since graduation. They are considering now the next year's work. All these young women expect to become missionaries, many of them are not making arrangements to do so *next year*. Why not? Some of them are not engaged in actual preparation for the mission field, except as this is accomplished by gaining experience in their present occupation. They are not planning to receive training in either the schools of medicine or of Christian methods. They are as ready now as they will be if they continue making no aggressive effort toward departure. Many are waiting for a call from the Board under which they intend to enter foreign work, some have given even that matter but little attention, and do not yet know under what auspices they wish to place themselves. They are waiting for this communication from the Board as an evidence that the Lord wants them now and in a chosen location. There is one fatal objection to this waiting. The Boards may not know that these young women are willing to go, or ready, or for what department of work they are fitted, or



that they desire to go under their auspices, and they need to know these facts at once if a candidate is to be sent out this year.

Pastor or college preceptress can give the name or address of the Secretary of the Woman's Board of your church, or it can be learned through *THE STUDENT VOLUNTEER*. Write the Secretaries of the Board frankly about yourself and ask to be given the necessary forms for application. Follow their suggestions as to the ways of fitting for the indicated position, if any definite points be named, especially suggestions regarding study and rest. Their experience and consecration may prove more valuable than simply your own consecration in these decisions. The servants need not stand waiting till the eleventh hour. The Lord of the vineyard has called us, he expects us to report for duty to his stewards.

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Many of the volunteers in theological seminaries will soon be busily engaged in some form of pastoral or mission work. Many sermons will be preached by them during the next few months. How many of these will be missionary sermons? If we believe that the evangelization of the world is the greatest work in which man can engage, if we believe that the church is not coming up to her full duty in sending the gospel to the uttermost parts of the earth, and especially if we believe that we ourselves have been called of God to be messengers of light to the benighted heathen, how much afire with the subject of missions should we be and how earnestly should we plead the cause before God's people this summer, for "how shall they preach except they be sent." Might not the Sabbath evening service once a month profitably be devoted to missions, when a missionary exercise in which a number of the young people might take part would be held, or a talk on some special mission field be given, or the life of some missionary be told, or a missionary Bible Reading be conducted, or a general address on missions be made?

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The spring canvass blanks have been made as brief and pointed as possible this year. They are not sent out for the purpose of giving the Band Secretary something to do, but that

by having at hand the latest facts regarding each volunteer the office may be of the greatest service to the volunteers, to the Boards, and through these agencies to our brothers and sisters in the regions beyond. God will as surely accept the service rendered in making out a dry report, if done in His name and for His glory, as He does that rendered in giving a missionary address before some church or young people's society. Earnest prayerful co-operation is necessary in all the work of the Movement, and the simplest details are crowned with beauty and glory if carried out in the name and for the sake of the Master.

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Number 5 of the Student Volunteer Series, "The Self-Perpetuation of the Volunteer Band," has not been as widely read as the importance of the subject, and the masterly treatment of it by Mr. White warrant. The pamphlet was prepared after a careful study of the problem during Mr. White's extended tour among the colleges first as Secretary of the International Committee of the Y. M. C. A. and afterwards as Traveling Secretary of the Student Volunteer Movement, and expresses his deepest convictions regarding a matter which has to do with the very heart and life of the Movement. If *you* have not read this pamphlet will you not send for a copy and read it at once?

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Many volunteers have paid for THE STUDENT VOLUNTEER to be sent to members of their Band who are not in college this year. We mention this fact feeling that many more would have done the same thing had they only thought of it. How can these members be kept in touch with the Movement more surely and easily than by sending them this little visitor to remind them each month of their "purpose," and to keep them informed regarding our plans and work? It may be that the advertisement in this number would be the means of opening the way to the foreign field for some member of *your* Band who is now out of school trying to gather funds to continue his studies. But no one has sent us his address, he has not yet heard that THE STUDENT VOLUNTEER is being published, and he may never get this information which would mean so much to him. Will *you* send him a copy? Can any Band make a better investment of a small sum than by subscribing for copies of THE STUDENT VOLUNTEER for the absent members?



Attention is called to the advertisement of "The School for Christian Workers," on the third page of the cover of this issue. We most heartily recommend this School to those volunteers who "are unable to pursue the full college or seminary course." When writing for circulars or information will you kindly say that you saw the advertisement in THE STUDENT VOLUNTEER?

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We hope that every volunteer will read, and re-read, and pray over the article by Mr. Speer in the March and April numbers of THE STUDENT VOLUNTEER. It would be well if, as the college year closes, the article were read at a meeting of the Band, and were followed by a searching inquiry into the life of the Band during the past year. "Has *our* Band done its part in strengthening the Movement that it may pass safely through the 'perils' that beset its path, and that it may attain to the possibilities lying before it?" "Have we as members of the Band 'done all that we could for the evangelization of the world in this generation?'" If these questions were asked honestly and the answers faced conscientiously, a prayerful determination would doubtless follow that would mark the beginning of an unparalleled missionary revival in our colleges, and in the communities coming under their influence.

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#### IMPORTANT NOTICES.

Any subscriber not receiving copies of THE STUDENT VOLUNTEER regularly will do us a favor by notifying us. A few copies have been lost in the mails and we will gladly replace them if we are informed.

Volunteers in planning for their summer vacation should allow time for at least one of the Summer Schools. The dates are: Lake Geneva, June 23-July 2; Northfield, July 1-12. Special attention will be given to the missionary department. More extended notice will be given in the next issue of THE STUDENT VOLUNTEER.

Do not fail to elect next year's leader and corresponding secretary early this spring and report the names and summer addresses to us.

Blanks for the spring canvass are being mailed, please fill them out and return as promptly as possible.

Number 9 in the Student Volunteer Series will be "Christian Missions, and the Highest Use of Wealth," by President Merrill E. Gates, LL. D., of Amherst. We hope to have it ready for mailing May 1st. This number is of such general interest that it should have the widest reading.

NEWS AND NOTES.

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Mr J. W. Angell, Wooster '91, who has been on the Y. M. C. A. secretarial force in Ohio for the past two years, has accepted a call to the work of the Student Volunteer Movement and will be in charge of our office for the rest of the year.

W. F. Seymour, M. D., of Northwestern University, is under appointment by the Presbyterian Board as medical missionary to Shantung, China.

Mr. O. L. Swanson, of Chicago University, is under appointment to Assam. He will be the first missionary sent out by the Swedish Baptists of Illinois.

Rev. G. E. Henderlits, of Union Theological Seminary, Hampden-Sidney, after two years of fruitful service in the home field, has been appointed to Brazil, and hopes to sail before fall.

At the Decennial Missionary Conference of India, recently held at Bombay, there were two meetings of the members of our Movement who are now at work in that land. An organization of the student volunteers of India was effected, and Rev. John N. Forman was elected secretary.

One of the most active bands in the West has forty missionary books in circulation. In each book is a little slip bearing the request that the book be read in two weeks, and that at the end of the book some verse of Scripture be given which has been suggested while reading the book. Prayers accompany every book, and only He, who hears and answers prayer, can tell how great a harvest will result from this faithful seed planting.

The members of the Missionary Society of Albert College, Belleville, have decided to send Mr. F. J. Livingston, a member of their band, to Africa and to support him for at least two years. Their plan for raising the necessary funds is to let each member take a card, having on one side striking facts, and verses of Scripture, and on the other side spaces for twenty-four names, with addresses and amounts promised, this card he tries to fill with the names of those who will contribute to the fund, no matter how

small the amount. In this way the entire sum is easily raised, and each volunteer is fired with that special interest that only comes from active participation in the work.

A student in one of our western theological seminaries is personally supporting three native workers in the foreign field. Two of these are young men under the direction of Dr. Hunter Corbett, of Chefoo, China. The third is a native ordained minister of the gospel in India. The support of the first two costs \$30 each. The salary of the latter is \$120. So for a total cost of \$180 per year the gospel is preached and taught by three earnest men in two of the largest mission fields of the world. What better investment could one make than to follow the example of this seminary student and have personal representatives preaching the living Word to the dying heathen?

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### NUGGETS.

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The evangelical Christians of the United States are credited with possessing thirteen billion dollars. They contribute annually twenty-five cents per capita for foreign missions, or less than one thirty-second of one per cent. of their wealth. Do they possess this wealth, or are they possessed by it?—*A. J. Gordon, D. D.*

A PRINCELY GIFT.—Only fifty dollars, but it is the glad offering of a factory girl to foreign missions. Her pastor writes: "Each year previous during my pastorate here, she has brought me ten dollars, which was the largest contribution of this church. This year she has completely puzzled me to silence."

Peter first felt the power of this mission-spirit of love for all mankind. Then the heavenly vision came to Paul, and, flaming with the spirit of Christ's love, he went through all the provinces, fiery-hearted with the spirit of missions. \* \* \* From Paul, longing to visit Spain, yearning over the Romans, melted with love for the Galatians, holding all Greece and all Asia in his heart, down through the glorious roll of saints and martyrs and missionary heroes till we reach the names of the missionaries whom we have seen in the flesh, and whom we love, hearts and lives on fire with the love of lost and benighted men have been the evidence of the spirit of life in the Church of Christ.—*Christian Missions and the Highest Use of Wealth.*—*President Gates.*

## YOUNG PEOPLE'S SOCIETIES.

"Twenty Endeavor Societies in Japan."—*Epworth Herald*.

The First Baptist Society of Bay City, Mich., has paid \$100 to the Carey Centennial Fund of that denomination.

Over \$70 pledged for foreign missions by the Reinbeck, Iowa, Cong. Society of Christian Endeavor.

A lady missionary in Japan is supported by the Endeavor Societies of the Christian (Disciple) churches in New England.

Self-denial week in the Moravian Young People's Society of Gnadenhutten, a small village in Ohio, brought \$12.50 into the foreign mission treasury.

The societies in the Lima Presbytery, Ohio, plan to support their own representative on the field, Rev. Edson A. Lowe, who goes to Santiago, Chili.

The Fairport, N. Y., Cong. Endeavor Society reports "\$50 for missions this winter." The Moravia, N. Y., Cong. Society raises an equal amount.

The support of a native preacher in China and the education of a girl in India have been undertaken by the Westminster Endeavor Society of York, Pa.

"Two cents a week" from the members of the Young People's Society of the Grand Ave. Pres. church, St. Louis, resulted in \$118.35 sent recently to the Foreign Board.

The Foreign Boards of the Baptist church in America have officially appealed to the Young People's Societies of that church for help in the foreign work, both by going and by sending.

Through the efforts of the members of the Christian Endeavor Society connected with the Madanapalle (India) high school for boys (Reformed church), about 16,000 people heard the gospel the past year.

From a Greenville, S. C., Junior Society comes another cheering report: "When our society was organized, we decided to give all the money we could raise, aside from the expenses of the society, to the cause of foreign missions."

The Young People's Union of the Greenwood Baptist church, Brooklyn, has been holding monthly missionary *prayer* meetings since June. Results are growing: In November \$50 was sent to Burma to carry on the work in a certain village for a year. At the March meeting \$50 was sent to support a native preacher on the Congo, and \$25 sent to the hospital at Ningpo, China.

## SAILED.

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The Volunteer Band of Northfield Seminary, Mass., is represented on foreign soil by Miss Hulda Christensen, who is teaching in a girls' school at Benito, West Africa, and by Miss Ida S. Scudder, at Vellore, Madras Presidency, India. Miss Scudder has just completed the language, and is assisting in the work of the Arcot Mission among women, and in Sabbath school work.

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Rev. Cameron Johnson of Union Theological Seminary, Hampden-Sidney, Va., after being twice rejected by the examining committee of the Board, went independently to Seoul, Korea, in 1892, where he is now energetically at work, having already made several trips through the unopened country.

In 1891, Rev. W. M. Thompson, of Union Seminary (Va.), went to Brazil where he is now doing excellent work. Last year his church, with a membership of fifty raised \$400 for its work, besides sending \$35 to help build a boat on the Congo. Address: Maranhao, Brazil.

Besides Messrs. Thompson and Johnson, there are nine volunteers from Union Seminary (Va.), who have already sailed. Names and addresses follow:

Rev. C. G. Brown, Kochi, Japan, (now in U. S.).

Rev. Wm. C. Buchanan, Nagoya, Japan.

Rev. C. K. Cumming, Nagoya, Japan.

Rev. H. Tucker Graham, Tokushima, Japan.

Rev. J. R. Graham, Jr., Tsing-kiang-pu, China.

Rev. Jas. J. Harrell, Brazil, (now in U. S.).

Rev. B. C. Patterson, care Mission Home and Business Agency, Shanghai, China.

Rev. W. M. Junkin, Seoul, Korea.

Rev. Geo. Hudson, care Mission Home and Business Agency, Shanghai, China.

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The volunteers who have sailed from DePauw University (Greencastle, Ind.), are:

Rev. C. E. Gunnison; ———, Africa.

Rev. Geo. C. Hewes, Lucknow, N. W. P., India.

Rev. R. L. McNabb, Foochow, China.

Rev. Albert E. Cook, Secunderabad, India.

Rev. Asbury Kenosuke Masuco, Kloiski, Japan.

Mr. Hewes is ass't principal of Lucknow Christian college.

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Miss Martha Day, of Iowa Wesleyan University, sailed in 1888 to India, and after a year or two of teaching at Calcutta was transferred to Moradabad, Northwest Provinces (India), where she now has charge of the girls' school of the W. F. M. S., a school which has an enrollment of eleven teachers and 250 students.

The other sailed volunteers of Iowa Wesleyan are:

Miss Anna E. Lawson, Bareilly, N. W. P., India.

Miss Emma Day—now Mrs. J. E. Newsom, Cawnpore, N. W. P., India.

Rev. J. E. Newsom, Cawnpore, N. W. P., India.

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The sailed list of Hartford Theological Seminary includes:

Rev. Henry L. Bailey, Madura Mission, India. (Now in U. S. owing to ill health.)

Rev. W. P. Clark, Samokov, Bulgaria.

Rev. H. Kingman, Pao-ting-fu, Tientsin, China.

Rev. G. P. Knapp, Bitlis, Turkey.

Rev. John S. Porter, Prague, Austria.

Rev. Elwood G. Tewkesbury, Tung-cho, Peking, N. China.

Rev. Harry G. Bissell, Ahmednagar, India.

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The Woman's Band of McGill University has one volunteer now at work on the foreign field, Mrs. F. W. Reed, *nee* Miss Annie Williams. Address: Cisamba, West Central Africa.

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The report of the Chicago University Band shows seven from that institution who have gone to the field:

Rev. Alex. Dahl, Aalborg, Denmark.

Rev. T. E. Shoemaker, Shimonosiki, Japan.

Rev. E. Tribolet, Bassein, Burma.

Rev. S. A. Perrine, Amguri, Assam.

Rev. J. H. Scott, Osaka, Japan.

Rev. C. Nelson, Kinjili, Africa.

Rev. W. M. Young, Mone, Burma.

Mr. Shoemaker and Mr. Tribolet report respectively thirty-six and fifty-two additions by profession to their churches during 1891.



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 Southern Baptist Convention, Rev. H. A. Tupper, D. D., Richmond, Va.  
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